THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God. . . . and serve the devil. . . . But ye will teach them to walk in the ways of truth and soberness; . . ." (MOSIAH 4 : 14-15).

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SUGGESTIVE HELPS IN CONDUCTING A SUNDAY SCHOOL.*

EVERY Sunday-school in the Church of Jesus Christ of Latter-day Saints, no matter in what part of the world it may be, is a member of the Sunday School Union. As such, it should follow as closely as possible, the instructions given by the General Board. Schools in the missions can do this just as well as schools in the organized wards. In fact, some in the mission-field rank among the best in the Church. There are very few reasons, if any, why opening exercises and class work in all mission schools should not at least approach that ideal of excellence for which the Sunday School Union is striving.

The following suggestions are essentially those given by members of the General Board at the General Conference of the Deseret Sunday School Union held in the Tabernacle, Salt Lake City, Sunday, October 5th, 1919. Officers and teachers throughout the European Mission will find them helpful not only in giving the order of various exercises, but also in explaining the purpose and spiritual significance underlying each :

Order of Exercises.

1. Prayer meeting 10 : 10 a.m.
2. Preliminary music 10 : 25 a.m.
3. Abstract of minutes.
4. Announcements.
5. Singing—prayer—singing.
6. Sacrament gem.
7. The administering of the sacrament.
8. Concert recitation.
9. Singing practice.

*Elder David O. McKay, General Superintendent, Deseret Sunday School Union.

Note: At the option of the presiding authorities, appropriate remarks and instructions may be given either before classes adjourn for class work or after they reassemble for closing exercises.

10. Class Work 11 to 11:45 a.m.

Note: In mission Sunday-schools in which the membership does not justify the organizing of all classes, there are three departments, viz., Primary, Intermediate and Theological. (For courses of study, see *Juvenile Instructor* and instructions from mission authorities).

11. Closing exercises.

The Sunday School Prayer Meeting.

The object of the Officers' and Teachers' Prayer Meeting, Sunday morning, is to unite their minds and hearts and to center their interests under the influence of the Holy Spirit, upon the teaching of the children entrusted to their care. This meeting should begin at least twenty minutes before the opening of the Sunday-school.

ORDER OF BUSINESS.

1. Roll Call.
2. Reading of minutes of the previous Sunday-school session.
3. Repeating in unison: (a) Sacrament Gem; (b) Concert Recitation.
4. Song or appropriate instrumental selection.
5. Prayer.
6. Necessary instructions.
7. Adjournment five minutes before school begins.

Preliminary Music.

The purpose of the preliminary music is to arrest the attention of the pupils as they enter the room, and to keep their minds in an attitude of worship and reverence. Much of the power of music is felt through association. Consequently, music used as preliminary should be appropriate to the occasion. Compositions, songs, etc., the words or spirit of which are not in accord with worship, should not be used as preliminary music.

Proper respect for the organist, as well as the time and place, demands good order; all officers and teachers should set the proper example.

How to Conduct.

He is a good superintendent who has so thoroughly planned everything beforehand that he has no occasion to give any instructions nor to make any announcements during the opening exercises of school. Even the hymns to be sung are announced by numbers or by a placard hung in a conspicuous place in the room. He who is to pray has been previously spoken to; those

who administer the sacrament are already in their assigned places—in a word, he has everything and everybody prepared for true worship.

Abstract of Minutes.

Only the abstract of minutes should be read before the school, the purpose being to give information concerning general comparative statistics, enrollment, percentage of loyalty as shown by attendance of officers, teachers and pupils, and the progress of the school, or lack of it, as shown by comparison with statistics of one year before and of the previous Sunday. This should be given in the minimum of time, and with the hope of encouraging a spirit of individual responsibility that should be expressed in diligent efforts to increase the enrollment and to secure greater and more regular attendance.

Announcements.

1. Names of officers and teachers with acceptable excuses for unavoidable absence.
2. Only appropriate announcements should be given in the Sunday service. These are:
3. Those which pertain to the Sunday-school, and other important meetings.
4. Messages from Church authorities, general and local.
5. Funerals.
6. Branch Socials.

The time for giving these notices is immediately preceding the opening song of the Sunday-school.

Selecting Songs.

To obtain the best results, choristers and superintendents should co-operate in the selection of appropriate songs.

Immediately following the announcements, the opening song is sung followed by prayer, preferably by a holder of the Priesthood; after which the sacrament song follows.

The Sacrament Gem.

Every Sunday-school superintendent desires to intensify and deepen the spirit of reverence in the Sunday-school for the very important ordinance, the administering of the sacrament. This may be accomplished by having the organist render a prelude, or organ solo that is in harmony with the subject in hand. Then all, with folded arms, bowed heads and closed eyes, should repeat the sacramental gem as recommended in the *Juvenile Instructor*. This will be followed by the postlude. Then, while the congregation is quiet and reverential, the blessing upon the bread will be given, and the sacrament administered properly.

Proper Method of Administering the Sacrament.

Those who are in charge of the administration of the sacrament, should observe carefully to provide the following details:

1. A suitable stand upon which the vessels are placed.
2. White table-cloths both under and over the vessels.
3. Clean, white bread, without crusts.
4. A sufficient number of vessels for the bread, and a sufficient number of cups for all assembled.

During the second song, the priests (or elders) having clean hands, break the bread, and as soon as the sacrament gem shall have been recited, one kneels and in a clear voice asks the blessing upon the bread, repeating the blessing without reference to book or card, exactly as given in the Doctrine and Covenants. It should not be necessary to announce that "we shall now ask the blessing upon the bread (or water)."

Teachers and deacons then pass the bread to the congregation.

After all vessels have been gathered together and returned to the table, the tablecloth should be replaced over the bread.

The blessing on the water is asked under exactly similar conditions.

The Concert Recitation.

The object of the concert recitation is to teach the many beautiful and impressive passages of scripture, and other gems of literature as recommended from month to month by the General Board. These are given for the instruction, enlightenment and inspiration of the entire school.

The meaning of each passage should be developed in each class. Never should it be rehearsed before the school. It should be repeated as a devotional exercise, reverently and impressively.

Singing Practice.

The singing practice, to be effective, must be spirited, authoritative and soulful.

Two essential requirements are necessary: preparation and presentation, and the chorister who neglects to emphasize both will surely fail. Preparation consists in thorough familiarity with notes of all parts, a proper concept of the tempo, marks of expression, spirit and content of the text, and the possession of sufficient emotional power to make the work one of pleasure and authority. Presentation demands firmness and kindness, determination to adhere to a fixed ideal, and a personal bearing that commands at once the respect and attention of the school.

Class Work.

The class rooms are the workshops of the Sunday-school, in which teachers and students study the Gospel of Jesus Christ, the Plan of Salvation.

It is very important that the class work shall not be shortened by prolonged opening exercises.

Every school should march to class rooms in an orderly manner, teachers leading.

Closing Exercises.

Marching in the same orderly manner, the classes reunite after class work.

The closing song should leave with the students a spirit of enthusiasm and love for the Sunday-school.

The closing prayer may be spoken by a child, or other member of the school.

Aim of Sunday School Work.

In opening exercises and in class work, the aim of the Sunday-school should ever be kept in mind, which is the same as that of the Father in giving His Son, and of the Son in giving His life, that whosoever follows its teachings shall not perish but have everlasting life.

Its aim is to guide all our Father's children, and particularly those who are weak and faltering, in His footsteps, around the snares and pitfalls of life; to impress upon their hearts, faith in the Almighty and in the Redeemer so deep that lives of righteousness will result; to bring into this mortal existence joy, consolation and peace; and to prepare all its members for a glorious exaltation in the celestial presence of their Creator.

CREDIBILITY OF THE WITNESSES.

J. M. Sjodahl.

(*Continued from page 647*).

Oliver Cowdery, while practicing law in Michigan, being outside of the Church had an opportunity to declare himself, and did so, on that point:

"A gentleman in Michigan said to him, when he was pleading a case, 'Mr. Cowdery, I see your name attached to this book;* if you believe it to be true, why are you in Michigan?' The gentleman read over the names of the witnesses, and said, 'Mr. Cowdery, do you believe this book?'

"'No sir,' replied Oliver Cowdery.

"'That is very well, but your name is attached to it, and you say here that you saw an angel and the plates from which this book is said to have been translated, and now you say that you do not believe it; which time were you right?'

"Mr. Cowdery replied, 'There is my name attached to that book, and what I have there said that I saw, I know that I saw, and belief has

*The Book of Mormon.

nothing to do with it, for knowledge has swallowed up the belief I had in the work, since I know it is true.'"*

Before a special conference at Kanesville, October 21, 1848, when Oliver Cowdery applied for membership in the Church after an absence of ten years, he said, in part, of the Book of Mormon:

"I beheld with my eyes and handled with my hands the gold plates from which it was translated. I also saw with my eyes and handled with my hands the holy interpreters. That book is true, Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself, as it fell from the lips of the Prophet."

This was Oliver Cowdery's testimony to the last—his "Farewell Address" to the Saints and the world; for on March 3, 1850, he passed away in peace at Richmond, Mo., in the home of the Whitmers.†

Martin Harris lived the last five years of his sojourn on this earth at Clarkston, Cache Co., Utah. While there, visitors came from near and far to hear him speak of his early experiences, and he was never happier than when he had an opportunity to bear his testimony. One of his visitors was Elder Ole A. Jensen, then a resident of Clarkston, but later of Fairview, Wyoming. One day in the month of July, 1875, he and others heard the aged witness repeat his wonderful story. After having related how the Prophet and the three friends went into the grove to pray and how he did not see the heavenly messenger until Joseph had interceded for him, he said:

"The angel stood before me and said, 'Look!!' When I gazed upon him I fell to earth, but I rose to my feet again and saw the angel turn the golden leaves over and over, and I said, that is enough, my Lord and my God. Then I heard the voice of God say, 'The book translated from those plates is true and translated correctly.'"

He added, solemnly:

"As sure as you are standing here and see me, just as sure did I see the angel with the gold plates in his hand as he showed them to me. I have promised that I will bear witness of this book both here and hereafter."

In a letter to President George A. Smith, dated July 9, 1875, the day before the venerable witness to the Book of Mormon died, the writer, Martin Harris, Jr., says of his father, in part:

"He was taken ill a week ago yesterday with some kind of stroke. . . . He has continued to talk about and testify to the truth of the Book of Mormon, and was in his happiest mood when he could get somebody to listen to his testimony. . . . The last audible words he has spoken were something about the three witnesses of the Book of Mormon."

In 1869 Elder Edward Stevenson met Martin Harris in Kirtland. Elder Stevenson writes concerning the interview, in part:

*Brigham Young; *Jour. of Dis.*, Vol. 2, p. 258, Judge C. M. Nielsen of Salt Lake City, while on his mission in Michigan, met a gentleman who was present in the court room when this incident happened, and he related it to Elder Nielsen, substantially as President Young told it.

†Joseph Fielding Smith, *Essentials in Church History*, p. 490.

"He took from under his arm a copy of the Book of Mormon, the first edition, I believe, and bore a faithful testimony, just the same as that I had heard him bear thirty-six years previously. He said it was his duty to lift up his voice as he had been commanded to do in defense of the book he held in his hand."*

David Whitmer, in 1881, as reported in the Richmond *Conservator*, of March 25, that year, made this statement:

"Those who know me best know well that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published."

"In the spirit of Christ, who hath said, 'Follow thou me, for I am the Life, the Light, and the Way,' I submit this statement to the world; God in whom I trust being my Judge as to the sincerity of my motives and the faith and hope that is in me of eternal life."

In 1886 David Whitmer said to Elder Edward Stevenson:

"As sure as the sun shines and I live, just so sure did the angel appear unto me and Joseph Smith, and I heard his voice and did see the angel before us."

On September 7, 1878, David Whitmer, in the presence of Elder Joseph F. Smith, Elder Orson Pratt, and a number of other persons, including his eldest son, a grandson, and a son of Jacob Whitmer, bore this testimony:

"He [the angel] stood before us. Our testimony, as recorded in the Book of Mormon is strictly and absolutely true."

David Whitmer passed away Jan. 25, 1888. The day following, the Richmond *Democrat* had this in its obituary:

"On the evening of Sunday, January 22, at 5:30, Mr. Whitmer called his family and a number of his friends to his bedside, and to them delivered his dying testimony. Addressing his attending physician, he said: Dr. Buchanan, I want you to say whether or not I am in my right mind. The doctor answered, 'Yes, you are in your right mind, for I have just had a conversation with you.'

"He then directed his words to all who surrounded him, saying:

"'Now you must all be faithful in Christ. I want to say to you all that the Bible and the Record of the Nephites (the Book of Mormon) are true, so you can say that you have heard me bear my testimony on my death bed. . . . My trust is in Christ for ever, worlds without end. Amen.'"†

It is, I hope, sufficiently clear from this, that the three witnesses, instead of at any time retracing or in any way modifying their testimony, re-affirmed it at all times. They maintained the truth of it in the face of ridicule and persecution. They passed through the very portals of death, bearing their testimony with joy, as long as their voices could be heard by mortal ear.

**Mill. Star*, Vol. 44, p. 78.

†*Mill. Star*, Vol. 50, p. 139.

(TO BE CONTINUED.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, OCTOBER 18, 1923.

EDITORIAL:

THE SUNDAY-SCHOOL A PATHFINDER.

IN A poem beautifully written, although with a common name, Samuel Walter Foss illustrates a great principle. "The Calf Path" tells the story of a calf that went out to pasture one morning, when Boston was a little one-shack town. At night the calf came home as all good calves do, but it made a very crooked trail, all bent askew, winding in and out and round about through the brush. The next day the old bell wether sheep took up this same trail, and all the other good sheep followed, and a path was made through those primeval woods. Then the people followed this little path, winding in and out and round about through the brush over to a neighboring settlement, and soon they built little homes by the side of this path, and they cleared off the land and it became a road, and then they built houses and stores and it became a street. Then they built great manufacturing plants by the side of it, and it became the avenue over which the commerce of a continent has passed. Samuel Walter Foss then falters and says: "But you know that was three centuries ago, and I infer that the calf is now dead."

The good people of Boston cannot straighten that calf path today. It has become so fixed in its course that only by the expenditure of many millions of dollars and a great deal of effort could the path be made straight.

How easy it is to form a path at first, but oh, how difficult, once the path is made, is it to change even for a more desirable course. So is it also in spiritual matters. The Gospel of Jesus Christ points the way toward the path of home-making, the path of humanity-making, the path of Life, leading straight and direct to eternal happiness. But many do not follow it, but go lost into by-ways, pitfalls, and into eventual spiritual darkness.

The paths we are forming to-day will be the paths which our children and our children's children must tread for the centuries yet to come. How imperative it is, then, that those paths be the very best! Building so, putting the very best that we have into our lives at this time, that we may help to make those calf paths straight, that it may be said a thousand and ten thousand years from now: O, they builded better than they knew. Perhaps we

do not realize the tremendous responsibilities that rest upon us at this moment. How important it is that the first imprint of that path be correct. To those to whom it is given to lead, how important it is that they point the proper direction; how important that the first faltering steps of their charges be upon firm, solid ground.

In the Church of Jesus Christ of Latter-day Saints, there is an organization whose aim it is to guide those, weak and young in the faith, around the difficulties which beset life's pathway. But do we realize the power for good of this organization? Do Elders and Saints generally recognize its far-reaching effects? It is doubtful if there is an organization in the Church so qualified to attract old and young and provide the essential training in the ways of the Gospel as the Sunday-school. Fully sixty per-cent of the total membership of the Church is reached by this organization, so that anything done there can be felt throughout the Church generally.

This is the organization which takes its pupils in the tender years of their development and teaches and points the path towards eternal life. So much depends upon those first years that the Sunday-school teacher or officer cannot afford to fail in his or her duty. If the path is to be straight, and straight it needs be, the teacher must see to it that the lessons given each Sunday are rich in instructive value. Nor need they assume a didactic or dogmatic form. Rather by glowing examples of faithfulness should the pupils be led to form a path straight and true towards the throne of the Father in heaven.

Yet in the face of this responsibility, officers and teachers will shirk in their duties. It is regrettable that some teachers, upon whose example and instructions the course of many young Latter-day Saints depends, will come to the classroom unprepared and unenthusiastic. These are they of whom the Savior wrote: "What man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent" (Matt. 7: 9). The pupils are there, ready for the bread of life, ready to be taught the way of the Eternal Path, yet the teacher, by unpreparedness or lack of enthusiasm, will offer a stone and allow the students, like the calf from Boston, to wander aimlessly, searching for their own course.

Officers and teachers and Elders, sense your responsibility as teachers. The Sunday-school offers a wealth of possibilities for the teaching of the Gospel, for the guiding of those young or weak in the faith. Every officer, every teacher should realize that included in that group of students before him, many are yearning for the life-giving food which the Gospel has to offer. And the effect of the teaching does not end with the members of the class. Others, seeing the straight paths which Sunday-school instruction has brought to its student, will be impressed to seek,

also, for that same guiding influence. The heart of a child moved, the soul of a man touched may mean the bringing of many into the fold of the Church of Christ.

But the teacher who comes to the class unprepared may set at naught the efforts of the entire organization. Such persons are hindering the work and will be in a measure responsible for the paths which students under them are led to follow. They are shirkers in their duty to fellow-man: traitors to the cause of Christ.

It is to be hoped that officers and teachers in the Sunday-schools of the European mission by the good examples of their own lives and the teachings they are giving are leading and showing their pupils the path of eternal life. Unpreparedness, indifference, or shirking is incompatible with the spirit of true Sunday-school work.

G. Martin Hoffenbeck.

INFLUENCE OF THE BIBLE.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39).

Before the Bible was introduced among the natives of the Fiji Islands the inhabitants of those islands were cannibals. Years ago missionaries went there and began to preach to the savages. They labored zealously, and after a time were rewarded by seeing the savages abandon, one by one, their savage customs.

One day an Englishman, an infidel, visited the islands, and in conversation with an old Fijian chief, said: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one now-a-days would believe any more in that old book which is called the Bible; neither do men listen to that story about Jesus Christ; people know better now, and I am only sorry for you that you are so foolish."

The old chief's eyes flashed, and he answered, "Do you see that great white stone over there? On that stone the heads of our victims were once smashed to death. Do you see that oven over yonder? In that oven human bodies were roasted for our great feasts. Now, you! you!—if it had not been for these good missionaries, for the Bible, and the great love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have to thank God for the Bible and the Gospel of Christ, or otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time."

Years ago a young infidel was traveling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside

cabin. There were two rooms in the house; and when they retired for the night, they agreed that the young man should sit with his pistols and watch until midnight, and then awaken his uncle, who should watch until morning. Presently he peeped through the crack and saw their host, a rough-looking, old man, in his bearskin suit, reach up and take down a Bible; and after reading it awhile, he knelt and began to pray. And then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night in a cabin that was hallowed by the word of God and consecrated by the voice of prayer. Would a pack of cards, a rum bottle, or a copy of the "Age of Reason" have thus quieted this young infidel's fears?

A young Italian girl sat at her fruit stand intently absorbed in reading a small book. A gentleman, pausing to get some fruit, asked her what she was reading with so much interest. She replied, rather timidly, "The Word of God, sir."

But he was one who called himself a skeptic, and delighted in spreading his skeptical poison. He said, "Who told you the Bible is the Word of God?" With child-like simplicity she replied, "God told me Himself."

"God told you! Impossible! How did He tell you? You have never seen Him nor talked with Him. How could He tell you? And for a few moments the girl was confused, and silent. Then looking up she said, respectfully: "Sir, who told you there is a sun in the sky up there?" And the gentleman replied, rather contemptuously, "Who told me? Nobody; I don't need to be told. The sun tells this about itself. It warms me. I love its light."

And the young Italian girl earnestly answered, "You have put it straight, sir, for the sun, and for the Bible. That's the way God tells me this is His book. I read it. It warms my heart. It gives me light. I love its light and warmth. None but God could give the light and warmth I get from this Book." And he turned quickly away, abashed by her simple faith.—S. D. Gordon.

MINUTES OF THE SCOTTISH CONFERENCE.

The Scottish semi-annual conference was held the 7th inst. at 30 Abbotsford Place, Glasgow. There were present from the Liverpool office, President David O. McKay, Sister Emma Ray McKay and Elder Russell H. Blood; from the Irish conference, Elder John C. Bell; and from the Scottish conference President Glen A. Finlayson and all the traveling Elders.

The Sunday-school session commenced at 10:30 a.m. by the congregation singing, "Hail to the Brightness of Zion's Glad

Morning" and the invocation spoken by Elder Dean W. Bench. After the sacrament song, "How Great the Wisdom and the Love," the sacrament was administered by Brothers Edward Blake and Joseph Millbank, assisted by Deacons Gilbert Cooper, John McDonald and Robert Clark. The concert recitation followed.

An interesting program was rendered by the Glasgow Branch Sunday-school. The Beatitudes were given by Jean White, Nellie Blake and Lela McDonald. Nan Wood recited "My Baby Brother." Violet Foote sang "I'll Serve the Lord While I Am Young." The "Articles of Faith" were repeated by Martha and Jessie Liddle and Jeannie McQueen. The concert recitations for the past six months were given by Robert Clark, Gilbert Cooper, George Easton, Joseph Hunter and Hutchison Burt. Nellie Clark sang "Forbid Them Not." Jessie Cooper quoted Ezekiel 37 : 15-19, after which John McDonald gave an essay on the coming forth of the gold plates and the restoration of the Gospel. A dialogue entitled "Water Baptism" was creditably given by members of the Edinburgh Branch Sunday-school. Those taking part were: Dolly Honston, Samuel Crawford, Gavin Percy, James Percy and Fanny Percy.

Elder George S. Taylor, the first speaker, gave a discourse on responsibility and obedience.

Elder John C. Bell told of the progress in the Irish conference Sunday-schools, stating that many earnest investigators were attending the meetings.

The session was closed by singing "Now Let Us Rejoice." Elder Gordon L. Weggeland offered the benediction.

The second session convened at 2 : 30 p.m., with President McKay presiding and President Finlayson conducting. Opening hymn, "The Spirit of God Like a Fire Is Burning," was sung. Prayer was offered by Brother John Hunter, after which the congregation sang "We Thank Thee, O God, For a Prophet."

The general, mission and conference authorities were unanimously sustained.

Elder George G. Campbell, the first speaker, expressed his gratitude in serving the Lord in the mission-field, and explained the principle of self-mastery.

Elder Dean W. Bench spoke on the first principle of the Gospel, and said that faith was essential in order to sacrifice, and sacrifice was the result of faith.

Elder Harvey H. Glade said that because of the Church's organization by divine power, its progress would not stop but would grow and become mighty.

Elder Donald E. Rose told how the Gospel was that of love, and if people of the world to-day obey its teachings they would love one another.

Elder Marquis I. Batty explained the Gospel as the power of

God unto salvation to all that obey. It has been revealed to man preparatory to the coming of the Savior.

A violin duet, "Barcarolle," was rendered by Elders Weggeland and Budge.

Elder Russell H. Blood told of how the Church advanced everything, spiritually, temporally, and morally to its members and to enjoy the Lord's blessings these truths must be accepted.

Sister McKay, the last speaker, described a statue she had seen on the continent. The statue was that of a shepherdess surrounded by many cupids, each portraying some form of love. The statue could have been greatly improved, however, if some representation of the love of Christ caring for the needy were shown. The Relief Society is an organization founded upon this love of Christ. By serving the needy and by diligent service, the barrier of hate will not be present.

The congregation sang the closing hymn, "How Firm a Foundation." Brother Andrew B. McGowan spoke the closing prayer.

At 4:10 p.m., President McKay presented the aim of the mission for 1924 to a special officers' and teachers' meeting. He explained, also, the plan of uniformity in the work.

The third session opened at 6:30 p.m. by the congregation singing "Come, Come, Ye Saints." The invocation was spoken by Brother Robert McQueen, after which the hymn, "An Angel From On High," was sung.

Elder Wallace R. Budge, the first speaker, showed how this Gospel can be preached to the unbeliever, using for example Christ meeting the Samaritan woman at Jacob's well.

Elder Gordon L. Weggeland explained the greatness of the Spirit of God and bore his testimony to the truthfulness of the Gospel.

President Finlayson, taking his text from the Book of Mormon, delineated the duties of man on earth. He showed how man had fallen away from his responsibilities, and that the Lord had at different times reinstated him. As it was necessary for the Savior to be obedient to certain laws, so it is required of men.

Elder John C. Bell compared the Elders of 1840 with those of to-day.

President McKay related a story of sacrifice and of appreciation for the Elders, using as an example the story of his son's first Christmas away from home while on a mission in Germany.

He then answered the question asked by many, "Why are you here?" by showing that the four distinguishing features of the Gospel must necessarily be preached here as they are throughout other nations. Authority, as the first distinction, cannot be usurped here by a sincere man any more than it can by a sincere man in India or China. A man must be called of God as was Aaron. The second feature is organization. In all his travels President McKay has failed to find an organization patterned

after that of the meridian of time. Quoting from Ephesians 4: 11-14, he explained how the Church of Jesus Christ of Latter-day Saints was the same as the church of that age. Service growing out of that organization which makes all members ministers in the sense of servants, is the third fundamental difference. The Church gives those who serve an opportunity and a blessing, and the world is the benefactor. The fourth distinction is the principle of salvation for the dead. He showed that repentance was possible in the hereafter, even unto salvation, that those who had not a chance to accept the Gospel here, could do so in the life to come. To fulfill this, the Savior went to preach to the spirits in prison.

A duet, "The Morning Breaks," was sung by President Finlayson and Elder Budge.

The conference closed by singing, "Guide Us, O Thou Great Jehovah," and the benediction by Brother William A. Foote.

HARVEY H. GLADE, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—Friday, the 5th inst., a baptismal service was held at "Durham House," Liverpool (Liverpool conference). Three candidates were baptized; confirmation was by Elders George M. Hopfenbeck, Russell H. Blood and William E. Allen.

Arrivals and Appointments.—The following missionaries arrived at Liverpool, Saturday, the 6th inst., per s.s. *Montrose*; for the Swiss and German mission: Max Lamprecht, Blackfoot, Idaho, Wallace R. Wayman, Chester, Idaho, and Oliver L. Richards, Emil Reimann, and Clyde A. Davies, all from Salt Lake City, Utah; for the Netherlands mission: Claron O. Spencer and Kenneth P. Billings, both of Salt Lake City, Utah.

Branch Reports.—President Marion Rogers of the Hull conference writes that he finds the York branch in a high state of proficiency, with the Elders and Saints working shoulder to shoulder and a greater number in attendance at the meetings than ever before.

Also, reports from the Hull and Grimsby branches are very favorable. In Grimsby there was an increase in attendance of thirty per cent. In Hull nearly twice as many were out to meeting in the evening as usual.

Branch Conferences.—Sunday, the 23rd ult., the semi-annual conference of the Portsmouth branch (London conference) was held at Portsmouth. President Joseph E. Wright, Sister Katherine G. Wright and Elders Robert L. Kenner, Delbert S. Robison and

Emerson C. Willey were present from London. At the officers' and teachers' meeting, President Wright spoke on the responsibilities devolving upon those who are called to lead and the vital necessity of being exemplary in all that is done and said. A well-prepared program was presented in the Sunday-school session and President Wright, Sister Wright, Elder Willey and Sister Elsie Spring spoke on the value of the Sunday-school. The evening session was conducted by Branch President Arthur S. S. Bulstrode. Discourses on various phases of the Gospel were given by President Wright, Sister Wright, and Elders Kenner, Robison and Willey. Fifty persons were in attendance, of whom fifteen were investigators.

The semi-annual conference of the Coventry branch (Birmingham conference) was held the 23rd ult.. at the home of Branch President George E. Hunter. In the Sunday-school session there was a carefully prepared program illustrating the fundamental principles of true Christianity. Those taking part were Harold Hunter, Edgar Carter, Clarence Linnett, Muriel Hunter, Sisters Ada M. Hunter and Elsie Linnett, Branch President Hunter, Conference President Francis R. Kirkham and Elders James Brindley and William C. Thornley. An equally successful session was held in the evening. A solo, "O, it is Wonderful," was rendered by Elder Thornley. Speakers were Elders James Brindley, William C. Thornley, Joseph E. Tillotson and President Kirkham. At each session friends and Saints completely filled the meeting place.

Meeting of Traveling Elders.—Saturday, the 28th ult., the Birmingham conference held a well-attended Priesthood meeting in the Handsworth chapel, Birmingham. President Francis R. Kirkham presided. Encouraging reports were made by the branch presidents from Handsworth, Nuneaton, Kidderminster, Wombourne and Walsall. Elder Elmer H. Lloyd and President Kirkham followed with instructive remarks.

On Saturday, the 29th ult., the regular monthly Priesthood meeting of the traveling Elders of the Norwich conference was held at 80 Clapham Road, Lowestoft. All the Elders were present and gave favorable reports. President Tolboe gave some helpful suggestions, impressing upon the Elders the importance of tracting.

All traveling Elders of the Welsh conference met the 29th ult. in Priesthood meeting. President John W. Crofts presided and exhorted the Elders to accomplish much good in the conference. Elder Lewis Hansen spoke on the needs of the Welsh conference.

Saturday, the 29th ult., a meeting of the traveling Elders of the Sheffield conference was held in the Latter-day Saints' chapel at Sheffield, with Conference President Fielding K. Smith presiding and conducting. Encouraging reports from the different

branches were given, after which, Elder O. David Merrill gave an interesting discourse on the responsibility of the Priesthood.

Monday, the 1st inst., the traveling Elders of the Birmingham conference convened in a regular monthly meeting at Handsworth, Birmingham, with President Francis R. Kirkham in charge. Each Elder reported his labors, after which Elder William C. Thornley talked on the importance and methods of tracting. He emphasized that tracting was the foundation of good missionary work.

Socials.—In honor of Sister Florence L. Salmon and family who are leaving shortly to make their home in California, a very successful and enjoyable social was held on Wednesday, the 19th ult., in the hall at Middlesbro (Newcastle conference), with forty-five Saints and investigators present. Games and musical items featured the evening's entertainment. The branch presented Sister Salmon and daughter with appropriate gifts of remembrance. Elders John M. Jones and William A. Monson were in attendance.

Saturday, September 22nd, an enjoyable Mutual party was held in the Co-operative Hall at Hucknall (Nottingham conference). President S. J. Boyer and Elders Valentine, Oswald and Sutton were in attendance. The members and investigators rendered a very interesting program, after which a light supper was served.

Saturday, September 8th, members of the Nuneaton branch (Birmingham conference) held a supper and social for the benefit of a sister who has been ill. President Francis R. Kirkham, Elders William C. Thornley, James Brindley and Thomas Griffiths, in addition to many friends and saints, were in attendance.

Thursday, the 27th ult., an enjoyable banquet was held at the Carlton Hotel, Cardiff, Wales, in honor of Elder Grant Y. Anderson, who has been honorably released as president of the Welsh conference. All the traveling Elders of the conference were present and participated in pleasant discussions. Fitting remarks by succeeding President John W. Crofts concluded the entertainment.

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